



# The Temple Artisan

NOVEMBER, 1916

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Mysticism and Social Science

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# THE TEMPLE

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**P**RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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# The Temple Artisan

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Behold, I give



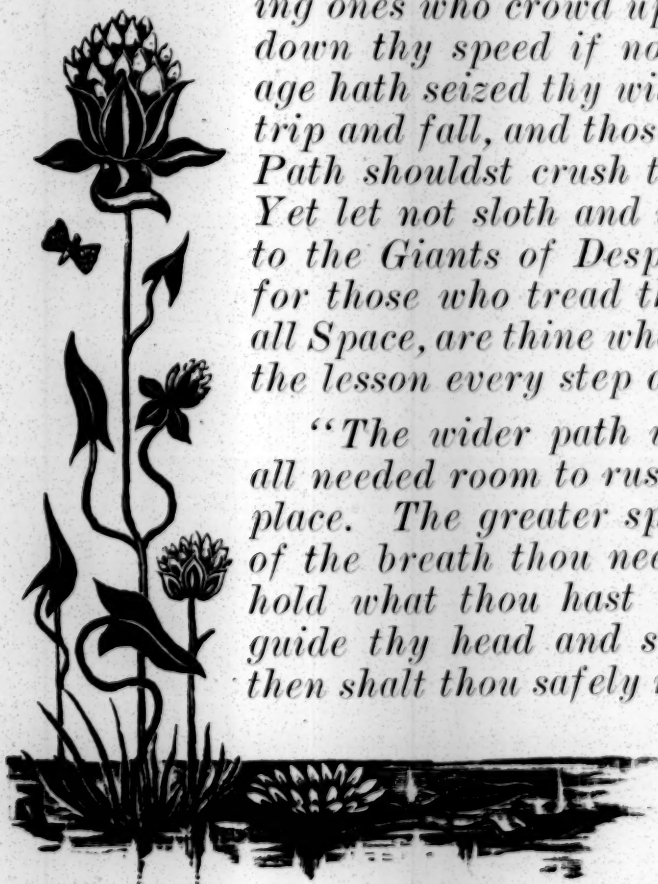
unto thee a key.

## THE SPIRIT OF THE AGE.

*If I might speak to thee today, my child, with mouth to ear, no barrier between, then would I say again and yet again:*

*"Seek not to widen far the narrow path which leads to Life triumphant by thrusting from thy side the halting ones who crowd upon thy steps. Slow down thy speed if now the spirit of the age hath seized thy will, lest thou shouldst trip and fall, and those behind thee on the Path shouldst crush thee with their feet. Yet let not sloth and idleness betray thee to the Giants of Despair who lie in wait for those who tread the path. All Time, all Space, are thine when thou hast learned the lesson every step doth hold for thee."*

*"The wider path would give thy foes all needed room to rush thee at some trial place. The greater speed would rob thee of the breath thou needest in the fight to hold what thou hast won. Let Wisdom guide thy head and strengthen thy feet, then shalt thou safely reach thy goal."*



## THE NEW DAY.\*

By GEORGE B. LITTLE.

Up from the dawn there sprang a glow  
Which lighted there the torch of day  
So radiantly that all must know  
The morn in glory treads this way.

And green things bent their heads in prayer,  
Doffing their jeweled crowns of dew,  
And songs of birds rose in the air,  
Proclaiming their allegiance, too.  
The cattle on their thousand hills,  
The wild things from their secret haunts,  
The tumbling brooks, the glancing rills,  
And all the host which nature vaunts,  
Saluted, each in his own way,  
The stately sovereign of the sky  
And worshiped with the new born day  
The glory thron-ed there on high.

Then came the poet with his song;  
And came the painter with his brush;  
And lovers came that way along,  
Their eyes alight, their cheeks aflush;  
And mothers with their babes at breast;  
And children followed in their train:—  
And everywhere was joy expressed  
That day had dawned on earth again.  
Ah! soul of mine, be still and think,—  
Who is it treads the peaks of light?  
Who pours the morning o'er the brink  
Of the departing walls of night?  
Whose glory fills the purple hills?  
Whose wonders tremble there on high?  
Whose hand is it that tips and spills  
The floods of light through all the sky?

Shall I, His pensioner below,  
Forget to greet His dawning day,  
When all I have, and am, I owe  
To Him who passes now this way?  
Ah, no, my heart! Fling wide the door,  
Fling wide the windows to the East,  
And light thy altar flames once more!  
Thyself the offering, thou the priest.

Ah, Lord of Heaven, whose glory streams  
From all the strongholds of the sky,  
May something of the light that beams  
About Thy throne-place there on high  
Enter my heart, illumine my mind,



And shine in gladness in my eyes;  
Guiding my feet until they find  
The ways of worthiest enterprise.  
And may I not be over-borne  
If in these hours of early dawn  
I hear the cry of those who mourn,  
The groans of nations trampled on,  
The clang of arms, the words of hate,  
The lustful laugh of those who prey,  
The broken sobs of those who wait  
In terror of the dawning day.

But Lord, I would not close my ears,  
No! clearer, keener make my sight;  
I would not, Lord, forget the tears  
Wrung from the hideous depths of night.

But this I would, my Lord and King,  
If so it may be by Thy grace,  
That on my shoulders Thou shouldst fling  
A robe such as Thy servants place  
Upon their shoulders when they go  
Forth into the abyss of night.  
A robe so woven men may know  
There goes a messenger of light.  
Of love this garment fashioned is,  
Of tenderness and faith and hope;  
And patience wove in it a kiss  
Of helpfulness for those who grope.

Its girdle is a strand of strength  
Which thine own hand hath touched and blessed;  
And all throughout its breadth and length  
There plays the light of day unguessed.  
Clothed in this robe, dear Lord, I would  
Bear food and drink to those who faint:  
And, oh my Lord, if haply should  
Drop from my lips the cold restraint  
Of selfishness, and lust, and fear,  
Of ignorance, and littleness,  
Then would I speak Thy mercies dear,  
And all Thy ways of blessedness.

But, Lord, if this is not for me,  
I pray Thee bid me then uphold  
The hands of those sent forth by Thee  
To wipe away the tears of old,  
To right the ancient wrongs, and place  
The mark of God upon the brow  
Unlighted by Thy heav'nly grace  
But by the beast deep branded now.

And, Lord, dear Lord, grant this I pray  
That in my eyes may burn a light  
Gleaming with promise of Thy day,  
However dark may fall the night.  
And may my heart feed well this flame,  
And pour its oil of gladness there,  
And, steadfast, thus Thy love proclaim,—  
This, Lord, dear Lord, this is my prayer.

\*Read at Temple Convention meeting, August 13, 1916, by Dr. G. B. Little.

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### IMAGINATION VERSUS FANCY.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLVII.

From the viewpoint of a true Initiate, the most pitiable object, the saddest travesty of a human being, is the man without a God. By the term "a God" I mean the highest ideal of God it is possible for man to image and fix in his mentality. The characterless ideal conceived by man at one period of life may differ greatly from an ideal conceived at another period; but however feeble by comparison his first ideal of God may be to that conceived at some later period, it is in fact one feature or aspect of God, and therefor is as truly God as is the later formed ideal. The difference between the two lies in an increase of wisdom and in the character of the attributes he is able to image in the later period, of that which must ever be an increasingly great ideal, when all is told.

No tongue can tell the sad effects of the misuse and misinterpretation of the word "imagination," and accordingly of the misunderstanding of the nature and purpose of the attribute to which it is applied. Imagination and fancy have been so generally and inextricably confused in general conversation it is seldom one takes the trouble to segregate the quality or attribute to which the word has been applied and endeavor to learn exactly what interpretation was intended by the speaker or writer, yet the difference is all but insurmountable, for imagination is an attribute of the Divine Soul, and fancy is a quality of the lower mentality. To imagine an object or an attribute is to create the form of that object on an inner plane, and that object or attribute must as surely become objectivized to the human senses in due time as day will follow night. To paraphrase Paul's interpretation of the word, Faith, we might say, imagination is the substance of things hoped for. Imagination is so swift in action it would appear that there was hardly time to picture all the details of a perfect form in the instan-



taneous flash by which the mind seizes a replica of the object  
taneous flash by which the mind seizes—a replica of the object  
imagined. Even sunlight performs the phenomenon in photography.


Only God can create an image—God, only God can see God, and the image making power of man could not create an imaginary form of God if that God had exercised no power in the creation. Just so far as one center of the screen of man's mentality is evolved to the point where it can receive and record an image of God, is there a true picture or true ideal of God in that man's mentality. What a desecration then must it be when man persistently applies the term imagination to the fleeting evanescent fluctuations of the lower mind, and what a deprivation for the man who has been taught that all his imaging of Godlike qualities and the forms which convey his ideals of super-human greatness are but fancies without any permanent value. As he has had no other way of creating his ideal of God than by means of imagination, such a man is without a God. The only center of the soul by which he can cognize God is allowed to atrophy or to deteriorate so badly as to be no longer capable of responding to the divine impulse which in the early years of his life was subject to his will. The killing out of the imagination in a child by ridicule or punishment is a crime against nature. You may say, how image the Absolute which is without form if I am incapable of accepting any lesser idea of God. In reply I say I am not referring to the Absolute in introducing the word "God." To avoid all unnecessary differentiation of substance and form, strive to realize that with the first reflection or manifestation of the Absolute, as the principles of Atma-Buddhi-Manas; creation by *kryashakti*,—Divine Will, began. In simple terms, the Absolute created or reflected an image of God—a synthesis of the afore-mentioned principles, and all creations which followed, as the ages came and passed, were but differentiations and combinations of those first three principles. The principle of form, commonly termed geometry, was one of those differentiations; but form is relative, consequently the God-head is not confined to any one form but is present in all forms. The all inclusive form of a sphere generally enters the mind, in endeavoring to image that God-head. The imagination can hardly go astray in picturing any high ideal, for as before intimated, the character of the ideal depends upon the development of that center of the human brain through which the power of image making is preeminently active.

There is no irreverence, no lack of spiritual discernment, in

imaging God as a being formed on similar lines to that of a human being, for a perfectly formed human being is the highest possible ideal form. One of the objections, voiced by many thinkers, to limiting the Absolute by the idea of a God in form, comes from the belief that owing to the manifestation of the pairs of opposites in all form, a perfectly good God could not exist in form, as evil must be co-existent with good, but to my mind that objection is immaterial, for even in the case of a normally good man the power to work evil is his if he so wills. In fact it is his power of choice which renders him either a good or an evil man, as the case may be.

I would not have you think I am insisting on any one form as a pattern to build an imaginary God upon, but I am insistent upon the necessity for keeping alive that center of the brain through which imagination works, and you cannot do this if you refuse or neglect to image some ideal of the God-head therewith any more than you could mould an image of clay without the clay, for the attribute of imagination is purely an attribute of the God-head, without which no possible form could come into manifestation in matter.

A deep underlying truth was unconsciously uttered by a materialist who satirically gave to man the privilege of making his own God: for if you have a high ideal to which you have applied the name of God you have indeed created a form by imagination, which is your God so far as you love or worship the attributes with which you have endowed that ideal form, for it is the character and nature of those attributes which have called forth your love and devotion, and those attributes belong to the God-head.

H—

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### THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

#### **Fifth Stanza, Fourth Sloka (continued)**

Doubtless there are many keenly interested occultists in the world today who are watching the trend of world events and comparing them as they occur with corresponding events during the overlapping of two great cycles in former ages.

If the data now being secured were available and might be compared with that secured in the last mentioned periods and which now rest in the secret archives of one of the underground Temples, a bright light would be thrown on many of the present



day problems for the definite lines on which the universal forces work out the karmic effects of evolutionary impulses upon humanity are unchangeable and repetition of opportunity for so doing occurs at the same point on each line.

With the information that has been permitted to leak out by the guardians of such knowledge together with many legendary tales which are to be found in the folk lore of the oldest nations, there may be constructed by the aid of analogy a method by which we could learn much of some of the great cosmic purposes behind the sudden veering of the mass mind of humanity.

Among those who are interestedly watching and reviewing the said great world events during the present era are a few individuals who, although they bear no outer signs to distinguish them from others, are easily recognizable by each other when together. Their broader and deeper outlook on life, remarkable psychic development, devotion to high ideals and mental and physical vitality has fitted them for the undertaking of gigantic tasks. They are on the *qui vive* to take advantage of any new invention or discovery in science and apply the knowledge so gained to the solution of their individual problems. A consuming thirst for adventure which requires almost super-human courage and endurance sometimes actuates these "peculiar people" as they may be fittingly termed. Among them may be found some of the best known deep sea navigators of this age; men who have undertaken to solve the mysteries of the polar regions. They may or may not be conscious of the fact that they are appointed karmic agents, or that hereditary instincts are drawing them on to certain localities where former lives have been passed, yet this is true in some instances. The action of the cyclic law is still farther back on the line of causes of such individual impulses as are those which drive men into the fields of discovery, for it is during such periods as the present when there is an overlapping of important cycles that preparation must be made for the ultimate removal of a race from a continent or part of a continent because the cycle of manifestation for that continent is closing, and the race is to be saved by removal in order that it may continue its individual cycle in some other locality with which it has been karmically identified in some previous life.

The all but continuous efforts of navigators to reach the north and south poles during the last quarter of a century is one of the signs pointing to the eventual discovery and settlement of certain arctic and antarctic lands; and now comes what appears to be a

well authenticated story of the discovery of a hitherto unknown continent in the vicinity of the arctic circle, which was reached by taking an altogether different course from that taken by former navigators. The land discovered may prove to be some part of the legendary land of the Gods, the Mount Meru of the Secret Doctrine. The near discovery of this arctic continent was prophesied some eight years ago by the Master Hilarion who said that another tipping of the axis of the earth was comparatively near at hand, the result of which would change the present ice cold regions of the arctic zone into the veritable paradise it had formerly been. The discovery of the new land is said to have been made by the Stefansson exploring expedition, one member of which has reached America. He is somewhat reticent about the discovery, preferring as he says to leave the announcement and details of the results of the expedition to Stefansson, the head of the expeditionary force, when he shall come out from the north as he is soon expected to do. He left his party as soon as they had reached a certain point and came on with a fisherman's outfit to the Canadian border. He mentions the discovery of immense beds of copper and other minerals, notably iron, sufficient in extent to supply the world need of those minerals for ages to come. This special reference to copper recalls to mind that symbolically copper is the metallic correspondence to Manas and the incarnating ego. That particular deposit may play a large part in the development of a land intended for a higher order of beings than are the present races of the earth.

If the discovery of this land proves to be all that is claimed it will be of special interest to students of the Secret Doctrine, as it may be all or a part of the arctic continent which was the home of a highly developed race in a former age, a race which was ultimately destroyed for similar causes to those which led to the destruction of other ancient races. However, it is stated that a remnant of the race was saved,—and strange to say, the navigator referred to claims that the expeditionary force also discovered a race of blond esquimos dwelling upon the newly found land that is far superior to other esquimo races. It is quite possible this race may prove to be the descendants of the remnant when the great majority of the race were overwhelmed by the rush of ice cold water when the tipping of the earth's axis occurred.

If all this be true it will not be difficult to understand the afore-mentioned thirst for adventure and the strong impulses which are forcing certain individuals into many new fields of investigation.



The present craze for speed in all fields of labor, and even the new science of aeronautics may have an occult base, for it is quite possible that it will have to be by methods requiring such means of locomotion that the advance guard of a new civilization can possibly reach there and commence the preparatory work for the receipt of emigrants who are to follow. However, there may be great and sudden changes, not only at the north pole but all over the earth's surface, before that time shall come.

If as has been predicted another change in the axis of the earth is imminent there may be a complete reversal of the present climates. The Temperate zone may again become a great glacial waste, and the Arctic zone regain its former perfection. That immense changes are imminent in all fields of life is evident to the most careless observer.

B. S.

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### ADEPTSHIP.

Many letters of inquiry regarding Adeptship have recently come to us, and one of the more frequent inquiries made is in regard to the association of an Adept with those who are far below him on the scale of evolution. These inquiries can be best answered in the words of a Master on the subject of Adeptship, as given to one of the Temple Orders.

"Adeptship is the next step below Mastery. An Adept is not a Master but is nearing the state of Mastery. An Adept is personally under the rule and direction of the Master of the degree of the Great White Lodge in which both Master and disciple karmically belong. He has become an Adept by following the rules and directions of his Master from the time he became conscious of his need for guidance and became an accepted chela, the guidance he must secure to gain such knowledge as would fit him for higher fields of endeavor than could be reached by adherence to any educational system which confined his efforts to a three dimensional world. There comes a period in the course of his studies when he must separate himself from the masses of humanity and pass some years in strict seclusion. In the case of a male who has been under the conscious direction of a Master in a former incarnation, that period will comprise the years between his twelfth and twenty-fourth birthdays, or until the age of puberty has been passed. No human being of this age of the world can gain Adeptship in one incarnation, consequently, if he reaches full Adeptship it is evident he has passed many minor stages in previous lives. In some instances his memory of those stages does not awaken until he has passed

the age of puberty, but this correlation between soul memory and the lower mentality, does not exempt him from the rigid course of training he must subsequently enter upon if he is to accomplish his purpose.

The ignorance of the average man of the point of demarkation between such knowledge as may be gained by mental application, and the knowledge which may be gained by spiritual enlightenment, prevents him from attempting to cross that line, therefor he is not even aware that the line is there, or that it may be crossed when he has evolved the means of crossing. But they who guide his evolution know when it has become possible for him to make the attempt and they see that opportunity is given for so doing. From the moment of his decision he comes under the strict rule of chelaship, whatever his age may be, and he does not enter the world of men and affairs thenceforth until he has reached a certain definite degree.

No great Adept will announce himself as such, or permit of such announcement by those who have come under his personal direction. Recognition of his status can only come through the awakened spiritual perception of those to whom he presents himself. The fact that he had been so recognized by the latter would assure respect for his incognito. His coming into the open must inevitably bring much negative force upon him from the interior planes by the entities opposed to the evolution of man, therefor he seeks such seclusion as will enable him to successfully combat the antagonistic forces, and avoid all crowds, all argument, all notoriety. He does this in order to preserve his physical body for the use of his superiors until such time as he is willing and is permitted to make the final renunciation, and that time comes at some period after he has passed the degree of Mastery. His close disciples may not recognize him for what he is until some necessity arises in which case he may do what a great Master did, i. e., take his disciples "to the top of a mount" and permit them to behold a transfiguration, in other words awaken their inner vision that they may behold his real self—the nirmanakaya form."

In reply to a question concerning the prophecy of the coming Avatar and the time of His appearance the Master said, "I can do no better than to repeat the words of the same great Master. As lightning cometh out of the East and shineth even unto the West, so shall be the coming of the Son of Man; but of that *day* and *hour* knoweth no man. No, not even the angels, but my Father only."



The same is true in a lesser degree of the advent of every Adept into the field of man's outer vision, for only the Father—the Higher Self of an Adept—knows how, when and where he shall enter the arena of the world's affairs. Many highly-evolved teachers of humanity have come, and will come in the future, among the masses of humanity, but they are not the Adepts. Occasionally there is one who is a recognized disciple of a Master, and he does a great work in preparing people for a higher step in evolution but he is not yet able to consciously pass the line of demarkation above mentioned.

G. in C.

### THE MYSTERY PLAY.

The Mystery Play, the Harp of Life as given during the Convention of August last was as strikingly effective as the three preceding plays of previous years. The Play was given at night in the open air on the Halcyon grounds. In addition to the Temple members a large and interested audience assembled from the surrounding towns, was in attendance. Spectacular light and fire effects in conjunction with the music, singing and acting produced thrilling and remarkable effects that must be seen to be appreciated. In the Play of this year the singers also acted their parts.

#### CAST OF CHARACTERS.

Oma, (God of Imagination).....	J. O. Varian
The Daga, (God of Music and Intelligence).....	Dr. G. B. Little
The Moreen, (Queen of Fate).....	Agnes Liberty
Bamba, (Spirit of Hope).....	Lola Liberty
Briad, (Soul of Poetry).....	Amy Ontiveros
Sun Child.....	Florence B. Kent

Choral assistants—Mrs. W. A. Wotherspoon, Mrs. J. W. Dower, Mrs. G. B. Little, Miss Evaline Earle, Leon Awerdick, J. W. Sterling, and Russell Varian.

Druid Priestess-Interpreter.....	Mrs. S. M. Briggs
Light Bearer to Priestess.....	Sigurd Varian

The following interpretation of the play was given by the Priestess Interpreter, as the play unfolded in terms of music, song and light. ←

#### BY THE PRIESTESS INTERPRETER.

Little modern children of Humanity, now for the third time the old Celtic Gods will be with you. They will be showing you

now how the great ever-living wonder-harp was called into existence. That harp that is indeed a gigantic mystery of Imagination. For is not its key-board above the farthest stars upon the ridge of Heaven, and is not its peddle stool within the abyss of Death, Darkness and Destruction, and is not its front post the great spear of Truth, and are not its strings strung across Time and Space and Eternity, and is not its sounding board the very Soul of Cosmos itself! The Gods again will be showing you how this great ever-living wonder came into existence. But if you would be seeing that wonder revelation and if you would be understanding that sight, in the seeing you must be looking outward with the eternal soul eyes you have, and not be depending upon the little foolish mortal eyes in you, that only see blindly the outside of Life and Nature and Fate. For it is but blind sight, is the mortal sight, blind and false.

And also, little mortal folk, if you will be awakening the deep spiritual ears you have sleeping behind the every day music of ordinary existence, if you will be waking this hearing that is within the within, you will be able to be hearing this dreaming music of creation as it drifts through the mystery of the Imagination of Oma, that wonder Ideal.

And if you can be holding your soul open through your eyes, and ears, as I have asked you, (open and sweet and kind it must be, reaching ever inwardly for the deep meaning of Life rather than outwardly to the simple pageant before you), if you can be holding your souls open you will be understanding something of the Daga's music which he is eternally playing upon the Harp of Life which his Father, Oma, conjured out of the Cauldron of the Gods. And how he, the Daga, played a Sun-song upon the Harp and put into it the wonder of his life and the tone of his existence and how that sun song went out over the universe and set sun seeds along the ridge of Heaven. And how the song came at last to the bottomless abyss of Death, Darkness and Destruction, and how it was afraid and could not go into that deadness of Inertia. And how it went back to the Daga, the Good God, and he took it into his heart again and brooded over it for ages and aeons, and how in the long last he played it again upon the wonder ever-living Harp and how after that, the Sun-song found courage and went into the great abyss and set a sun seed in that pit of night, where Tigamos the Death God sleeps.

And be remembering now, for I told you so in the past, that Oma is the God of Imagination and Ideas and Ideals and that he



thinks the primal ideas of form and that the Daga is the God of Expression. It is he makes all things happen. He makes the stars shine and the Lion roar and the dove coo. He is the God of the cauldron and the Morreen, who is Fate, is his mate, you remember, and Agnus Og, the spirit of Eternal Youth, and Briad the Soul of Poetry and Priestess of the Cauldron, and Bamba, Spirit of Hope, who will be helping him play the tune of Existence upon the ever-living Harp.

And I, the Druid Interpreter, have come again out of that mystery of his creation to be showing you the meaning of the workings of the Gods, and I will stay with you now until the end of the evening to be helping your understanding. And now be very quiet in the souls of you and let the deep harmony of Peace be in your spirits. For I am lighting the fire of Illuminated understanding here upon this Druid altar of exaltation for you.

#### INVOCATION.

***Mystic fire of ancient wonder, light up the eyes and sharpen the ears, broaden the mind and open the souls of the human folk here. In their matter and clay let them see the within; in the wonder Gods Plane, the vision Ideal. Let them hear the song behind the sound; the song of creation, of growth, of life. Open their ears and their eyes and their souls; let them feel the Gods and their great kind Hands.***

***I, the Druid, out of the past, open the door to the Children of Men. WATCH AND LISTEN.***

#### INTERLUDE.

And now little Human people you have seen if your understanding was deep, the Ever-living Harp of Life called into Existence. Be remembering as I told you that its key-board is above the farthestmost stars and its peddle-stool is in the Abyss.

The Daga will be pondering and brooding his music now, he will be thinking out his universe. Afterward he will be playing his plan into existence. But be remembering now carefully that though here outwardly we sing of the creation of suns and worlds and men and birds and trees, it is the force of things the Daga is playing on his Harp for there is no tangibility in the Daga's playing; but you of the outer existence have no language excepting the language of tangible existence and we must be talking to you in the language you speak.

But remember that the sun song the Daga will be singing is the song of the soul of the suns of Cosmos. And when he sings a Nature song of years and ages and worlds it is the spirit and soul of these he is singing into existence and not the outer form. And the night he sings into existence is not the night as you know it but the universal soul of Night. And the Abyss he lights up is not nothingness as you are knowing it but the very spirit of the void. And the Heaven he sings his suns into is not the heaven above as you are seeing it but the very heavenly essence of existence.

And so through many ages of the Gods whose days numbered slowly into years by growing worlds and stars and elementary souls, the Daga's suns were set upon the ridge of Heaven and grew in power and did his wonder work.

But when the Heaven was full of shining light, the Daga's song still echoing down that vast, stopped at that slumbering deepness and that Dark, that pit of Night where Tigramos sleeps. Shivering the song shrank back into the Heavens and to the Daga's feet in trembling haste.

The Daga took that music in his arms and put it in his heart and brooded over it. It grew to fuller tones, took on a deeper might, the while it lay within that love. Then striking his Harp of stars and mystic power, the Daga made that song again in power, which coming forth on fire with wonder tones essayed that Darkness and that Night trembling no more. Its sound reverberated through that deepness vast where shadowy Tigramos the Death God dwells, making him move within his bed of darkness. And though he woke not then, all cosmos felt his cold, chill breath as a shadow of a shadow pass through Heaven and the Daga's heart. Yet went that vast song deeper in the Gloom and all the Deepness felt its tone of might until at last another sun burst forth down in those depths where that deep dead sea sweeps its waves beneath the very depth of Night, a Hero Sun indeed who lights the very Dark.

Shine suns of mine where the darkness is deep  
On the ridge of Heaven  
On the width of the Sea  
Shine through the depths of the deepest Abyss,  
Into the void of the coldness bring heat,  
Into the heart of the deadness bring life.

An effective and interesting prelude to the Play was a rhythmic tableau interpretation by Miss Evaline Earle of a first



page Artisan Message "From God to Man," set to music by her and sung by Dr. Little.

At the conclusion of the Play Mr. W. A. Wotherspoon announced that on account of the great interest that had been aroused in these mystery plays it was designed to make them a permanent annual feature of Halcyon activities with a wider range of publicity.

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### TEMPLE ACTIVITIES AND NOTICES.

Henry Cowell, of Berkeley, Cal., spent a month recently at the Centre affiliating with the Temple as result of his contact. Mr. Cowell though but 19 years of age has composed music of such high and unusual order that it has attracted wide attention on the Pacific coast. From Halcyon Mr. Cowell went to New York City, where he will reside for a time in connection with his musical studies and investigations. While at the Centre Mr. Cowell gave a course of eight splendid and instructive lectures on music which were highly appreciated.

\* \* \* \*

Ernest and Mrs. Harrison and son, recently made a tour in their auto in the southern parts of the state, stopping at Los Angeles, San Diego, Tia Juana, Mexico and other places of interest. Various occult, economic and theosophical centers were visited enroute going and returning.

\* \* \* \*

Members please note that October is the month for the payment of semi-annual dues. Prompt remittances help the Temple to met bills and promote its activities.

\* \* \* \*

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Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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Every Temple member should have a copy of the Temple Calendar for 1917 artistically printed in colors. Calendar is of twenty-four pages, every other page being filled with Temple messages, aphorisms and fitting quotations from THE TEMPLE ARTISAN. Price 50 cents per copy. Order from Halcyon Book Concern.



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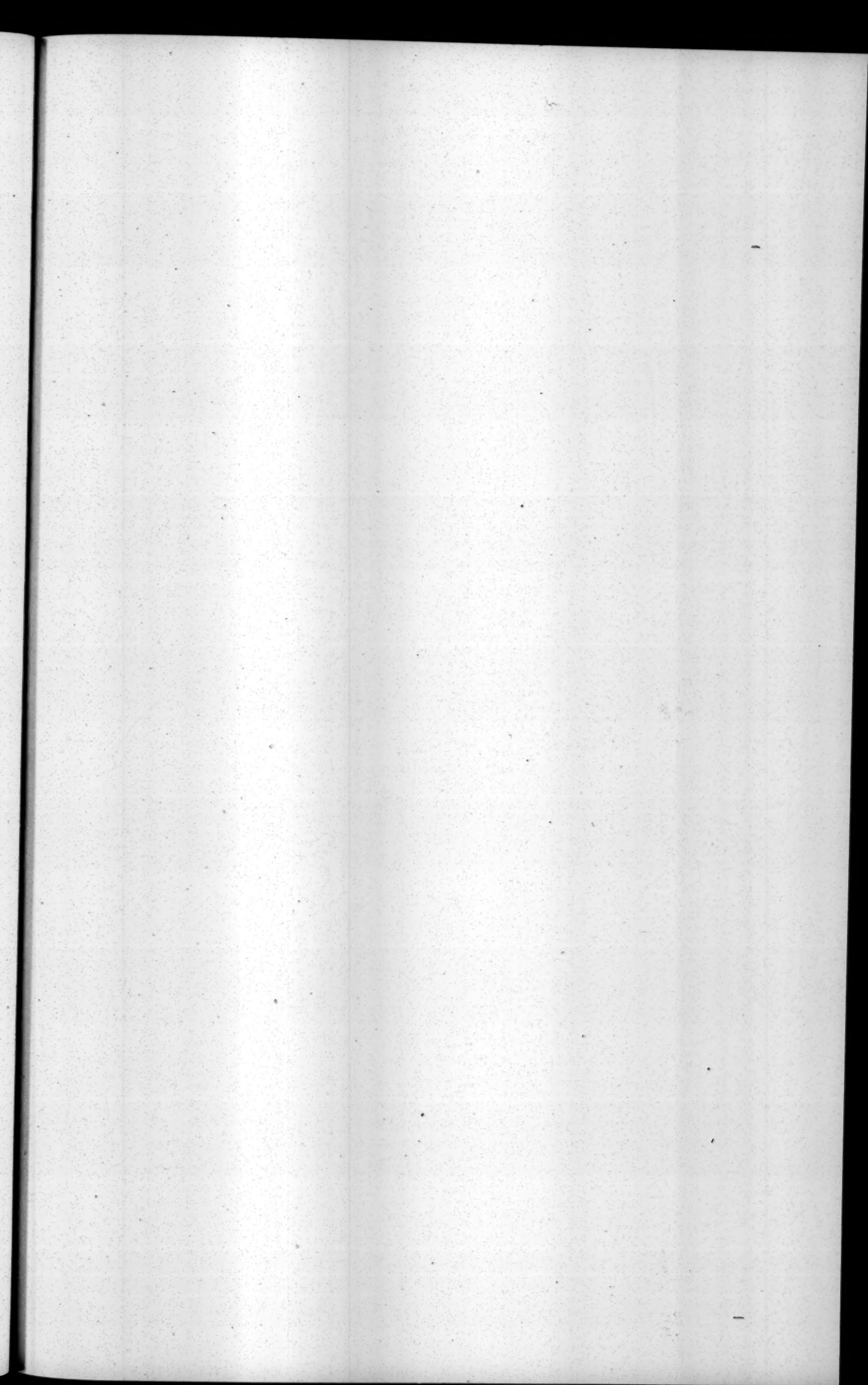
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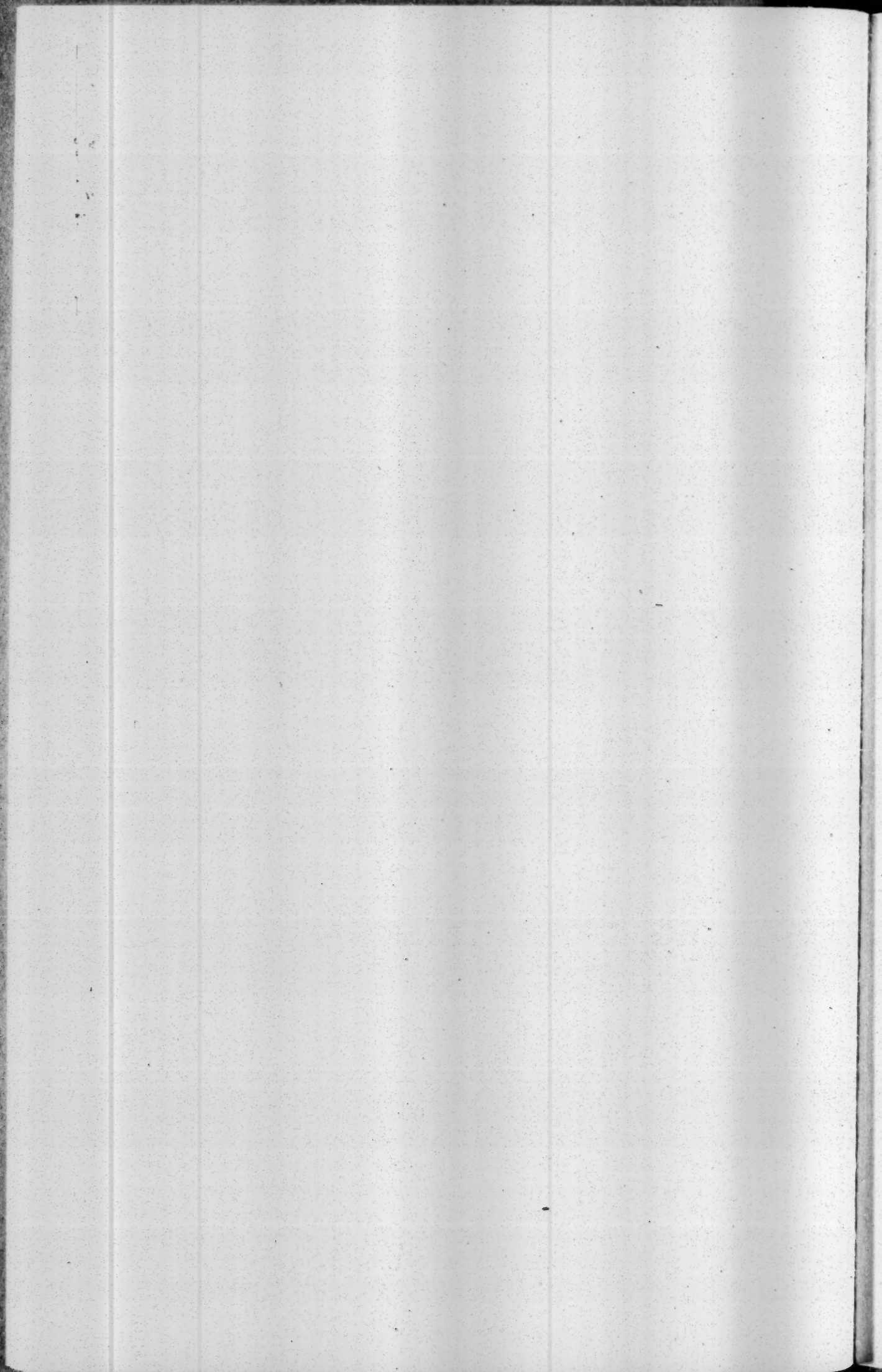
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